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Pacific School of Religion Berkeley, Cal.

Star of The East

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay--
Above that Syrian hill afar
Thou shinest out to-night, O Star!

Star of the East, the night were drear
But for the tender grace
That with thy glory comes to cheer
Earth's loneliest, darkest place;
For by that charity we see
Where there is hope for all and me.

Star of the East! show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the child--
To bring our hearts and offer them
Unto our King in Bethlehem!

EUGENE FIELD

ON THE HORIZON OF THE CHRISTIAN CHURCH

AWARDS FOR OUTSTANDING CREATIVE WORK

Announcement of the first of a series of awards to Negroes of American residence in recognition of their outstanding creative work was made today by the Harmon Foundation and the Commission on the Church and Race Relations of the Federal Council of Churches. A total of $3,000 in cash with gold and bronze medals will be distributed in the William E. Harmon awards for distinguished achievement, under the direction of Dr. George E. Haynes, the commission's secretary, in the fields of literature, fine arts, science including invention, education, business including industry, and religion. Six first prizes of $400 each with a gold medal and the same number of second prizes of $100 with a bronze medal were awarded to colored persons who were considered to have created something of national significance in the several fields, and one award of $500 and a gold medal was given to a white man for outstanding work in improving relations between white and Negro people in America. Formal presentation in the home cities of the successful candidates will be made on January 1, which is Emancipation Day. Juries of five, specialists in the type of work being considered, passed upon the entries in each kind of achievement.

WEEK OF PRAYER FOR THE CHURCHES

The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance in inviting all churches and followers of Christ to unite in a "Universal Week of Prayer" at the opening of the new year. The devotional program they have prepared will not only be circulated through all English speaking lands, but will be translated for use in over fifty countries. He whose right it is to rule desires us to be one in prayer "that the world may know." All things are possible when Christians agree and not before. Never was the need more urgent. Our age is full of unrest. In spite of all efforts toward peace and goodwill the spirit of lawlessness, of international suspicion, and of actual warfare, seem to be increasing. We need not linger over dark details that are only too familiar. Rather would we remember with unspeakable gratitude that the Lord who orders the ages is on the Throne. All authority in heaven and on earth is in his hands. He is aware of all the present portents. Through the changing years he himself remains unchanged; and he is able to do exceeding abundantly above all we ask or think in meeting the needs of his people and the heart-hunger of all mankind. As we gather in his name let us remember, concerning prayer, three outstanding facts for our encouragement: 1. It is God's will; 2. Christ has set us the example; 3. Christ promises his presence. During the Week of Prayer, January 2-8, let us all unite with our brethren in many lands to demonstrate afresh the release of God's power as we pray with one accord in the name and spirit of Jesus Christ our Lord. —WILLIAM HORACE DAY, *Chairman,* and CHARLES L. GOODELL, *Executive Secretary,* of Commission on Evangelism and Life Service.

Needed—

$65,601.41

During the past seven months the Foreign Board has received $31,002.13 to apply on its working budget of $96,603.54.

Payments to the fields are in arrears. Generous prompt giving is needed. Your missionaries look to you for your loyal support. Give through the regular church channels.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street

RICHMOND, INDIANA

AN EPOCHAL PERIOD IN HUMAN HISTORY

The greatest period in human history up to that time were the three and one-half years covering Christ's earthly ministry—from His own baptism at Jordan to the Church's baptism at Jerusalem, —for out of it have grown the moulding events of an entire dispensation. But may we not be at the threshold of another epochal period, greater even than the former? Many "signs" seem to point in this direction, in consequence of which there is a widespread growing expectancy of some coming event of transcendent importance. Says the World's Evangelical Alliance of London, in its recently issued annual invitation to the Universal Week of Prayer: *"Evidences that our divine Lord is preparing some new thing for us, and that He is about to display His power and to manifest Himself to the Church, it may be in person, encourages us to unite in prayer."* What a profoundly significant statement! And it challenges attention, not alone for what it says, but because appended to it are the signatures of bishops and archbishops, moderators of assemblies and presidents of councils, men whose names command respect and compel attention. Should not the Church go down before God as it has *never* gone down before Him? Should not the Week of Prayer, and the Watch Night preceding, and the Ten Days Prayer Season (Dec. 31 to Jan. 9) embracing both Watch Night and the Week of Prayer, be observed by the whole Church in confession of sin and in "supplications, prayers, intercessions, and giving of thanks for all men"? "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth."

CHRISTIAN ENDEAVOR GROWS IN CHINA

One of the most remarkable examples of Christian Endeavor revival came last year from China. The first Christian Endeavor society in China was organized in 1885. Last year the fortieth anniversary of the founding of the society there was celebrated with great rejoicing. A whole year was to be devoted to an increase campaign. At the beginning of the year there were about twelve hundred societies of Christian Endeavor listed in China. At the end of the year the numbers had grown to twenty-five hundred, in spite of troubled times. Missionaries find that Christian Endeavor is a great help in the schools in China. Miss A. N. Johannson of the China Inland Mission writes that Christian Endeavor makes the young people feel that they have to walk carefully. It helps them in their study of the Bible, and it teaches them to pray. It gives them the missionary spirit. The Endeavorers in the school to which she belongs even send donations to missions outside of China. Some of the girls have been trained as nurses and teachers, and many of the boys have gone out of school to witness for Christ in their heathen homes. Some years ago the boys in this school saved a little baby girl and cared for her for three years or more.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

A Friendly Offensive Is Planned

AN important meeting took place at Richmond in the first week of December. Primarily it was a conference on the united work of the Five Years Meeting and was participated in by the Executive Committee of the latter and by the Executive Committee of the Foreign Mission Board. Out of this conference came a better understanding of the problems of our work, a finer harmony of spirit in meeting the task and a renewed determination to help Friends to measure up more adequately to their privileges. There was manifested a tendency to get away from the vexing and complicated questions of percentages and distribution, and to look upon the whole work as one united program to be enthusiastically supported by all. It was felt that we should give less attention to distributing the inadequate funds now being received and more attention to so getting the work and its needs before Friends that there will be more funds to distribute. Accordingly there was outlined a vigorous campaign for bringing information and inspiration to members of participating Yearly Meetings, that the entire body may rally loyally to the work for which Friends are obligated. The United Promotion Committee, made up of the secretaries and heads of departments at the Central Offices, was charged with the responsibiilty of planning and executing this Friendly offensive, in coöperation, of course, with the Yearly Meeting authorities. It is now at work on this task. As soon as the holiday decks are cleared, therefore, may we not all unite in an enthusiastic effort to incorporate and perpetuate the true Christmas spirit in the accomplishment of the work which will strengthen Christ's kingdom on earth. In the spirit of the December meeting, may this prove a new and winning offensive of compelling love.

Putting First Things First

NO amount of mere planning and organization will crown with success what we have termed a Friendly offensive. Underneath all mechanical effort, essential as that is, there must be a new spiritual passion, a renewed consecration and a deep concern. And these must be experienced first in the individual heart. There is no group or mass action possible in the spiritual realm, at least none that is effective, that does not begin as a dynamic personal experience. Out of the latter and as a proof of its genuineness, there is a widening vision of the broad sweep of the Christian message, including all peoples and all conditions of life, and an accompanying devotion of one's life and resources to the work of making Christ supreme among men. It is with this primary spiritual need in mind that the Promotion Committee first calls Friends to a general and earnest observance of the universal week of prayer at the opening of the New Year, January 2 to January 8. Helpful suggestions will be made that will assist us in directing intercession toward "one increasing purpose." Even as nineteen hundred and more years ago, a spiritual expectancy broods over the world of confusion and unrest. To many it is evident that a great spiritual manifestation is imminent. Will Friends do their part toward bringing it to pass?

Try Substituting the Word "Friends"

THERE are many evidences that this vital concern is resting heavily upon the Christian churches of the country. There is before us, for example, a ringing statement issued by the Bishops of the Methodist Church declaring spiritual rebirth to be Methodism's primary need. In keeping with its call to action a general movement has been launched in that denomination "to enlist a million men making the mind of the Master their main motive and mission." As we read the statement we found ourselves doing so in terms, not of Methodism, but of the Society of Friends. In order that our readers may have a similar experience we reproduce the gist of the statement.

Counseling together in their semi-annual meeting, and resorting with one mind to prayer, the bishops of the church were convicted anew of the primary need of a genuine spiritual rebirth within the church.

The spiritual miracle of the new birth occurs far too seldom within our borders. Conversions are appreciated, but hardly expected as the normal product of a continuous ministry.

Too often Christ is preached and followed as an attractive mystic, an alluring ideal, or even a profound teacher, but is virtually ignored as a divine Redeemer from every sin, everywhere, both in individuals and in organized social groups.

As a result property, pleasure, position, and power have the preëminence in the lives of the majority of our Methodist people. Sin has been largely banished from our vocabulary, because it has been exiled from our experience.

Preoccupation with secondary things has made it spiritually impossible for our people to seek first the kingdom of God and his righteousness. Our organized activities have outrun our spiritual experience.

Multitudes of Methodists have ceased to believe in the efficacy of intercessory prayer. We are endeavoring to usher in the reign of God through a prayerless church. God will not have it so.

Altars of prayer have disappeared in the overwhelming majority of our Methodist homes. The cross of Christ is still the symbol of adoration among us, but is in no sense a standard of daily life in the home circle, in social and

industrial affiliations, in civic and international relations, and by which all conduct must be finally tested as essentially Christian.

We recognize that spiritual rebirth will come not by plan, but by power—even the power of the Holy Spirit guaranteed by the risen Redeemer, and the irreducible necessity for a Pentecost in the church.

Though "conscious of the futility of human schemes to accomplish what Methodism so sorely needs," the Board of Bishops follows up its statement with the suggestion of a general movement "for the creation of a new spiritual mood within the church." Briefly, every pastor and congregation is asked to observe the approaching week of prayer, "when the actual defects in the prayer life of the local church will be tenderly, fearlessly and effectively faced. The restoration of the family altar in every Methodist home should be sought as a necessary part of a spiritual rebirth in our churches." Pastors are urged in their preaching to plead for the surrender of men to Jesus Christ as their only and adequate Saviour. The selection of groups of men and women in local congregations is urged for the work of visitation evangelism. The faithful presentation and practice of the stewardship of all life and possessions is emphasized looking toward a great and special outpouring of contributions at Easter time as a "redemptive offering for the carrying forward of world redemption through our World Service enterprise." Without trying to fit ourselves into a Methodist or any other mold, there is certainly much in the above that Friends may consider and follow, for the good of us all and for the advancement of righteousness in the world about us.

Christian Nurture

BY NORVAL E. WEBB

"Then there were brought unto him little children, that he should lay his hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven."

—Mt. 19:13-14.

IN fifteen years from now where will the children be who are in our Sunday Schools and in our homes? It would be a startling and an enlightening exercise to sit down and figure, according to the average of what *has* happened to them in the past, what might be expected to happen to a given group of a hundred children. We would realize the tragedy when we face the fact that far too small a percent of them are retained in intimate contact with Jesus Christ. We would find that for some reason they are being shoved out of the intimate circle as the disciples were about to do in the Scripture quoted above.

Phillips Brooks once said, "He who helps a child helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human life can possibly give again." The disciples had failed to grasp this truth. To their minds the mothers were wasting the valuable time of the Master in bringing their children to him. Why waste the time which belongs to the adults and their problems?

Today we have too often fallen into the fallacy of the disciples. Our own interests loom up big before us and we underestimate the value of children and the urgency of their problems. We fail to take account of the ability of children to grasp fundamental truths in the early stages of their lives. We do not comprehend that during child life is the time of greatest plasticity and that it is time when impressions are being made. We are blind to the fact that *something* is bound to impress, and if it is not impressions of good it will be impressions which are bad. When we have fallen into the fallacy of the disciples we find our children slipping away from us at a certain stage of life; then we wonder why!

We do not have to look long for proof of the fact that we are losing them. The fact that the Church School and the home do not hold them is proof enough, without questioning what has happened to them. But we know what is happening to far too many of them. Not long ago a Philadelphia judge said, "No less than 75% of our criminals are youths." The warden of Sing Sing prison points to the fact that the greater percent of the population of the prison is made up of youths under twenty-four years of age. This seems to have become the "Youth Movement" of today. This, of course, is only a small percent of those who have been crowded out of the intimate circle. There are vast numbers of them going to college and into business without a vital contact with the Master, because, early in life, they were crowded to the outer fringes of the circle.

What are the causes of this condition? It is not enough to say the War is to blame, and pass on as if nothing could be done about it. Too often the War is blamed in order to cover up our shortcomings and to shift responsibility. The War may well be given as a first cause; but eight years have gone since the Armistice and if there are still failures it must be due to the fact that readjustments have not been made. The Church, the Home, and the Community have failed to make these adjustments.

It is true that there has been a decay of home life. It was quite natural that the burden of education should be taken from the home and placed on institutions supported by taxes. But more and more we have also shifted the responsibility for amusements to other agencies. Amusements have become highly commercialized, and, so far as the movies are concerned, it seems that vice pictured on the screen pays while virtue does not meet expenses. The most alarming tendency, however, is the tendency to shift responsibility for the religious training upon institutions. That parents have failed to take the job of religious instruction seriously is shown by the religious background of far too many of the young people who are entering our colleges and universities. The majority of them have not been prepared to meet the type of thinking they are bound to meet in college circles. Some of them have gone no further in their religious thinking than the policeman idea of God. I have seen some of this group actually driven from the influence of Church and Home by this idea. Parents have often not only pictured God as a policeman, but have taken the part of detective themselves. They have picked out some petty vice and harped on it until they have forced the children out. How much better it would be to emphasize the Love of God, and to draw out the good in children, and thus overcome evil with good. This was the method of Jesus.

When the children are forced from the home for their amusement and religious training then there is a responsibility upon the community. Our communities are failing. They are failing to provide places of recreation where it is possible to have Christian supervision. Cities and villages spend millions for good streets for the comfort of autoists and nothing for community centers where wholesome recreation can be supervised. We see the value of ball parks for professional baseball, but are blind to the need of playgrounds for children. We recognize the value of Lions and Rotary clubs for business men, but have little concern, and no support, for Scout clubs for our boys and girls. The community must stand with the home and take its share of the blame.

The Church has failed to make adequate provision for the care of children. Someone has said, "No child is born vicious. In his soul is the image of God which an unfitting environment crushes out." The Church has failed very largely to sponsor activities which will take children out of their unfitting environments. There has been a lack of vision on the part of the Church in its failure to see that children can be held in the intimate circle with Jesus Christ through club rooms, in which there is wholesome reading; in Vacation Bible Schools; and in other activities of interest to young people. An enumeration of these failures points the way to a partial solution of the problem.

Even more alarming than the failure to provide activities is the failure of the Church to make provision in Church Worship for the children. Very few pastors make systematic provision for taking care of children in worship. The other day Justice Thomas E. Crain of New York said that "absence of children from church congregations revealed a dying Church and a Church that does not deserve to live."

If we are to solve the problem it must be solved after the manner of Jesus Christ. Mark's Gospel gives us this suggestive picture: "And he took a little child and set him in the midst of them; and taking him in his arms, he said unto them, Whosoever shall receive one such little one receiveth me." We think we have been receiving Jesus but have pushed our children into the outskirts of the crowd. The weakness of the Church, as well as the home, has been the failure to be consciously educative after the manner of the Master. As Jesus put his arms about the children, so must the Church. The arms must be the arms of *Christian Nurture*. Horace Bushnell* makes this proposition: "That a child is to grow up a Christian and never know himself as otherwise." If this is to be realized the Church must give nurture suitable for child life. Any physician will tell you that doses suitable for adults are not suitable for children. Yet we have expected children to thrive on the theology we have been dishing out to the adults. We must make provision in Church Worship to nurture children on cheerful song, Bible stories, and sermonettes which they can digest.

The very foundation of Christian Nurture is in the home. From the first breath of the child, impressions are being made. There need not be wealth and luxury in the home. Truth and beauty can be in the humblest home. The child must be surrounded with beauty and love from the very first. Above all feed the child on love. Remember Bushnell's proposition: "That a child is to grow up a Christian and never know himself as otherwise." It is absolutely wrong to think a child must be bad and ugly before he can be good and beautiful. From the beginning of his life lift him up to Jesus Christ and keep him on that road. I have no doubt he will realize when he begins to stand on his own feet and walk alone; but he will have his direction and he need not have the violent experience which comes to one who has gone far on the road in the opposite direction.

You who have the care of children remember this: The only vital teaching is the presentation of truth to the child by example. The child will not know truth in its reality until he sees it lived. How had the world known the full significance of the love of God save as it was lived by Jesus Christ? His life and death stand as the great commentaries on the love of God. So it is in teaching truth to children. The living epistle must stand beside the written and the spoken ones. The written epistle, the Scriptures, would have lost a great deal of their value for Timothy had he not seen the living epistles of faith in his grandmother Lois and his mother Eunice. How can you train up a child in the precepts of God until you become the living epistle of those precepts? Again Bushnell says, "It will always be found that every kind of teaching in religion, which adds no personal interest or attraction to truth, sheds no light upon it from a good and beautiful life, is nearly or quite worthless." What good to tell the child to be good because the Bible tells him so? Rather he will be good because he sees the beautiful precepts of the Bible reproduced in the lives of parents and teachers. The two epistles must stand side by side. Quoting Bushnell again: "And here is the privilege of a genuinely Christian father and mother in their teaching, that they pass into the heart's feeling of their child, side by side with God's truth, to be forever identified with it, and to be, themselves, lived over with it, in the dear eternity which it gives him."

Fathers and mothers, are you passing into the lives of your children with your teachings? It is the nature of parents to pass into the lives of their children in one way or another, either for good or for bad. Will you be living epistles of Christ, with his message written into your hearts, that you may write him into the lives of your children?

Plainfield, Indiana.

*Note: The title, "Christian Nurture," and the quotations from Bushnell are taken from "Christian Nurture," by Horace Bushnell (New York: Charles Scribners Sons, 1900).

Birth of The Christ Child

BY MRS. W. C. SMITH

The Christ Child, each day, is born anew
Within that heart that bows in adoration;
That brings its gifts of gold, and frankincense, and myrrh,
And looking up into the wondrous constellation,
Sees His star in radiance flash anew;
That joins his voice in Heaven's melody,
Re-echoing the song of an angelic choir—
The glory song of God's Gift for eternity.

The Christ Child is born anew within that heart
That, cleansed from guilt, looks up into the face
Of love divine, in perfect childlike trust;
Divinely led, repeats the story "saved by grace,"
Making the circle of redeeming love complete;
The story of thorn-crowned brow, and pierced side,
Of breaking heart, of wounded hands and feet;
Born in a manger—re-born in hearts all purified.

The Christ Child is born anew, today,
Within that heart absolved from sin,
Who lets the Spirit hold full sway,
And bids the Master enter in;
Who binds up wounds, new courage gives,
And trusts his God; who falling, seeks to rise again;
One who ever hopes, and ever lives
To serve his God, and bless his fellowmen.

Long Beach, Calif.

Christmas Message From Japan

BY YASUSHI HASEGAWA

The writer of the following is one of the three young Japanese students recently brought to this country under the auspices of the American Friends Service Committee. He is mingling with Friends in and about Philadelphia and is studying educational methods in the United States.—EDITOR.

DR. HODZUMI, one of the most distinguished professors of the Tokyo Imperial University of Japan, has remarked in his recent lecture given at the Japanese Naval Club, that law forms no exception to the theory of orderly progress.

"Roman law," says he, "which was originally observed only by the Roman citizens, came to be adopted and assimilated by many other races and peoples, until now we find it more or less influencing every civilized people's jurisprudence, giving a common ground of justice for all humanity.

"Not only Roman law, but also laws of different countries are beginning to exercise reciprocal influence upon one another's, so that there is a tendency for unification of all the laws of the world.

"For instance, there is a movement to unify some part of commercial laws between Japan and England. Then another proposition presents itself for having the same civil code throughout the world so far as monetary transactions are concerned. This evolu-

tion of the law—from different statutes of different peoples to a universal jurisprudence of all humanity—is what I am watching and studying with keen interest."

This observation made by our honored professor is indeed interesting. This tendency of unification of the world's statutes is, I think, derived from two motives: economical and intellectual. Economically the present generation of the world finds it necessary to live in cooperation, not in conflict. Economical interdependence among the nations has made war a thing almost impossible. Intellectually the world is educated enough to be open to conviction.

Here I discern the long-wished-for dawn of universal peace. "Law, not War" is the keynote heard distinctly above the lingering clang and clamor of that five years' bomb and bombardment. Now, my readers, we who are awake to these signs of the advent of a new world, must not wait for its arrival, but go forth and extend our arms to welcome it. We must approach different races and peoples with open arms and minds. These are not days when we should live separately among our own stock of race, eyeing others with prejudice. No, we must open free intercourse between different races in a spirit of mutual aid.

Personal contact and close intercourse work miracles. In mountains which present at a distance a forbidding appearance, are found passes and trails to climb them by. To be frank with you, my dear readers, I came to America with some apprehensions as to whether I could feel at home among your people. But now I have many American friends who are as dear to me as the best friends I have in Japan. My two months stay among your people more than ever convinced me of the truth of Universal Brotherhood. I have fully experienced the common privilege of us Christians, white or yellow—equality before our Father.

Let us lose our prejudice, if we had any, in our common faith in Christ. Let us forget the difference of color in our common cause of peace and justice. Let us celebrate the approaching Christmas as the advent of a new era in which we have no ruler spiritually or internationally but the Prince of Peace.

The Way

Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder.—ISAIAH.

That they all may be one.—JESUS.

The best, perhaps, we know we zealots urge;
Poor, foolish children, pitifully blind,
Who dream our artifice of church and creeds,
Perfection wrought by the Eternal Mind.

Ah, sensed we more th' unfathomed deeps of God,
The glory veiled, as shadowing Cherubim,
Might we not, fitter, serve our utmost truth,
Abased, bowed to its uttermost in Him?

Confused, too intricate the webs men weave;
Who may the tangled threads of these unwind?
How then may we, so small, so weak, attain
The Will Supreme, the Deathless Secret find?

Blest Manger-Babe, so small, so weak become,
To seek, to save each weakling, groping child;
O Life, O Truth, O Way, light Thou our path!
Be trembling faith no more from Thee beguiled!

As infant's helpless cry, our prayers uplift,
Shall touch Thy heart that brake on Love's dark tree;
Which draws us to the Father, makes us one
In that great life in Him—in Soul of Thee!

LILLIAN GARRETT.

Farmland, Indiana.

Islam—Self-Surrender To God

An Interpretation of Muhammadanism

BY MOSES BAILEY

In view of the fact that Islam is the subject of study in the Foreign Mission course this year, our Foreign Mission Board solicited the following article. The author is not only a well known student in this field but has had the advantage of personal observation and study of the problem at first hand, through his past connection with our Mission at Ram Allah.—EDITOR.

One day recently when I was in the salesroom of the Massachusetts Bible Society, the man being waited upon just before me asked the clerk for a copy of the Koran in Arabic. The customer was obviously foreign, his English was broken and confused, his person rather uncouth. I judged he was a Muhammadan immigrant who for some reason thought that a Bible House purveyed the Koran. The clerk was very polite, but had no such book. I accosted the man, to discover, to my great surprise, that he was an Armenian Christian. Who ever heard of such a thing—an Armenian Christian desiring the Koran! He explained that he had found a large district of Muslims who had no religious worship of any sort. "I'd like to give them an Arabic Bible," he said, "but I know they would be angry and burn it. I'll give them a Koran instead, and then at least they can worship God." Think of one of that nation whom Muslims have persecuted beyond endurance seeking their welfare with such open-mindedness. Truly he is a Christian Missionary.

In the spirit of this Armenian immigrant, may we consider the quality of the life of Islam, or, as that religion has been misnamed by foreigners, "Muhammadanism." The story of Islam is in itself fascinating; and to us of another Faith, its successes and failures instructive.

MUHAMMAD'S ENVIRONMENT

What outward causes aroused Muhammad in the early seventh century A. D. to preach his message of repentance and purer worship? And why was that message so rapidly spread through Arabia? To contrast this bit of the Eastern world with the West is a partial answer. In the first place, there are in Arabic certain reminders of the profound seriousness of life. The vastness of the desert in itself inspires to thought of God. The very simplicity of existence leaves the mind free to consider the greater issues. More potent than the solitude, however, is the ever present past. Everywhere are ruins—desolate ruins of long forgotten towns more numerous than all the inhabited villages. Who can look upon these shadows of the past and fail to observe the brevity of man's earthly years? Some of the earliest Semitic folklore is primitive man's attempt to account for the ruins all about him; for when history dawned in Arabia, the evidences of long thousands of years of human death were already conspicuous. And everywhere there are bones. In the caves where one seeks shelter lie the skeletons of the past. Who can see the whitened bones of a human being without pausing: who was this poor fellow? King or beggar or slave? And now how incidental are the outward circumstances of his long finished life!

Was God so displeased with him that he was thus cast aside? Who will some day come upon my long bleached skull and wonder about the ephemeral folly of my life? Indeed Arabia is a lonely witness of man's brevity and God's eternity. This serious reflection is the background of Islam. A tradition of Muhammad relates that one of his earliest religious experiences came to him during one of his caravan journeys as he mused over some skeletons upon which he had inadvertently stumbled.

The austerity of Arabia is emphasized by its isolation. The great peninsula has few harbors, and no allurements to venture upon the sea. The Arabs have always, like the *Hebrews, dreaded the water more than their forbidding deserts. Thus all the trade that the West associates with the ship, through Arabia passes back and forth by caravan. Ideas are disseminated at the caravanseries, and the wisdom and lore of the widely scattered tribes is made the common property of all.

Centering in Mecca, in the early seventh century, were the immemorial polytheistic cults of the Arab tribes. Muhammad, however, freed himself wholly from their crude theology. But the ritual (how much more enduring is ritual than theology!) has survived in the ceremonies of the Meccan pilgrimage. The modern Muslim finds it possible adequately to adjust his religious ideals to present science and philosophy; but he must abjure the rites of pilgrimage if he is to avoid compromise with dead paganism. There were also in Mecca certain "Yemenite" Jews, to whom Muhammad owes the wealth of Biblical stories with which he illustrates his teaching in the Koran. Sometimes the stories that these Jews told Muhammad are confused with jumbled rabbinic legends; but Muhammad turns them all to good account in emphasizing his call to repentance. Besides the polytheists and the Jews, Muhammad became acquainted with certain Christian monks. From them he learned stories of Jesus, whom he truly loved; and from them he heard a strange interpretation of his character, religiously as crude as the polytheism of the Arab clans. From the Jews, Muhammad acquired his strict monotheism; from the Christians, he learned of Jesus' life. But he did not himself become a Jew, perhaps because the Jews were too clannish to welcome him; nor did he become a Christian, for, a "trinitarianism" that seemed to him polytheistic and the insistence upon monasticism were both repulsive.

In this background of thought, Muhammad received his conversion. It was genuine and earnest. But because it was sincere, he could not become one of the religious groups with which he was familiar. He became a Muslim, "one who is surrendered to God." And the religion which he founded is Islam, "the act of self-surrender to God." May those words and their significance survive, even after Islam learns the Way of Jesus!

*Cf. Ps. 107:23-30 of seasickness; Rev. 21:1; etc.

The story is fascinating of the origin of the Koran, the book of the words of God to his servant Muhammad. Out of strange mystic experiences he brought back new ideals of worship and conduct; and, because the experiences were strange, he sometimes brought back fragments that seem almost nonsensical, for worship is not readily translated into human language. Slowly converts appeared. A fine tribute to his sincerity is it that of these early Muslims, Muhammad's wife, Khadijah, was almost the first. As the band of Muslims increased, Muhammad more frequently returned from his communion bringing rules of conduct suitable to Islam, perhaps more intelligible than the earliest bits of the Koran, but oftener showing the human and fallible side of the Prophet's judgment. All of these utterances were prized in the hearts of his followers, and from memory they were recorded in present form not long after his death. The Book is the record of the worship of a great soul; and, toward the end of his life, the evidence of the ease with which even the worship of God may be compromised with the exegencies of time.

After Muhammad's death, Islam was propagated, like so many worthy causes, partly by personal conviction, partly by coercion and the patriotic zeal that is so often confused with religion. The leaders of Islam, especially the early Caliphs, or rulers who succeeded Muhammad, were true noblemen, earnest in their desire to perpetuate the idealism and worshipful humility of their Master. But in general, the spread of Islam by force is not a fair picture of the initial quality of the religion.

ISLAM'S WEAKNESSES

It is usually thought a kinder thing, if one has criticism to offer of another's beliefs, to reserve the more complimentary expressions as a bit of sweet dessert to follow any severe condemnation. Following such etiquette, let me point out certain of Islam's failures, before turning to its successes.

One is tempted to believe that an initial weakness in Islam lay in its founder's long life. If only Muhammad could have died before his religious character became compromised by trying to meet so many more practical problems than he had ability to handle! And then the spread of Islam by the sword, while it did indeed publish Muhammad's notions and spread the type of culture which, especially after the conquest of Mesopotamia, rapidly became associated with Islam, nevertheless rarely changed the hearts of the new "converts."

Very early in the growth of the religion sectarian differences arose. As this divided heritage comes down to our time, the Turks, the Persians, and the Arabs have developed their doctrines separately, making three distinct types. Within these types all sorts of minor variations exist. And in other parts of the world, where Muslims are not the ruling majority, as in India, China, Java, and the like, the local forms of worship and practice have conformed to the supposed needs of their environment, sometimes becoming scarcely recognizable to the orthodox Muslim. That this sectarian division is a deplorable weakness we in Christendom easily appreciate.

Of failure in doctrine, the outstanding fault of Islam is its insistence upon the literal inspiration of the Koran. To say that the doctrine is not logically tenable is perhaps beside the point; it is a religious incubus. God cannot easily speak to those who insist that his message may come only in their own previous manner of thinking. And so the doctrine of the literal inspiration of the Koran has probably always handicapped the spirit of worship, and has seriously retarded ethical progress. For the theory that the noblest messages of the Book are only on a par with the most accidental and circumstantial, prevents religious discrimination. It is as if we equally prized the stories of Ehud, Amos, and Jesus. Where the clearest—though, unfortunately, "heterodox"—thinking is being done, appear signs of the disintegration of the doctrine of literal inspiration of the Koran.

Finally, and outwardly one of the most obvious failures in Islam, is its burden of vast masses of professing Muslims who carry no conviction, know no profound religious experience; and yet by their careless morals and debased superstitions these hundreds of millions of weaker brethren vilify the ideal of surrender to God.

With these weaknesses I find myself as a Christian more sympathetic than is comfortable. True, our Master did not blunder, as did Muhammad in his later years; but the sins of conquest and sectarianism have always discredited the followers of Jesus. The failure to put first things first, with the Muslims expressed in their impossible doctrine of literal inspiration, has with us brought compromise with sin, and the glorification of creeds and beliefs which are only verbally correct. And as for the convictionless mass of Christendom, is even the superstitious following of Muhammad more pathetic?

ISLAM'S STRONG POINTS

But no great movement that is human is wholly a failure, any more than it is ever wholly a success. Islam has vindicated itself along certain lines as no other religion of the Near East has done. In the first place, Islam is absolutely monotheistic. Planted among polytheists, surrounded by an idolatrous form of Christianity, it has insisted upon the oneness of God, and upon his spiritual character. All images and pictures are abjured, lest the thoughtless revert to idolatry. *There is no god but God.* This strict monotheism has constantly made for clear thinking, both philosophically and theologically. In medieval times it made Islam the fit custodian of the classic culture which it transmitted to an uncultured Europe. And Islam has produced far greater theologians than all the Eastern Churches put together.

Overcoming the possible coldness of philosophical monotheism there is a warmth of earnest worship, culminating in the darwish fraternities in an excessive worship, which has brought a fine religious balance between theology and mysticism. That the worship is genuine and sincere is well illustrated by the way in which rich, poor, black, white, learned, ignorant, slave, free, worship side by side with complete mutual respect. True worship banishes prejudice and heightens human sympathy. In the pew where there is love of God, there is no class distinction.

Islam has conquered intemperance. Through all the years, true Muslims have absolutely refrained from all intoxicating drink. Until a Muslim district comes under the dominating influence of a western nation, the cause of temperance is secure.

Finally, there is one peculiar ground of hope for the future. Among the legends that are handed down regarding the life of Muhammad there is one that records his saying, "My people shall never agree in an error." Whether or not the Prophet ever made such a remark—not all the traditions bear critical investigation—it is the firm conviction that Islam cannot agree in false doctrine or false religion. One of the most hopeful aspects of Islam is this rare faith in the ultimate conquest of truth over error. In this conviction, all the aspersions arising from earnest argument can be laid aside. Truth will prevail. Here is substantial foundation for steady progress.

A SYMPATHETIC ATTITUDE

The rehearsal of Islam's successes and failures makes us embarrassingly sympathetic. Perhaps we feel a deeper affection for these our friends who have like us surrendered themselves to God, and like us have so often allowed human impotence to block the full expression of his spirit. For many years we Quakers have worked with Muslims. Can we effectually express our appreciation of them in a way to ennoble the truth of the Christian message? If we would, let those who go from us to them be less and less administrators in *American* institutions, but increasingly coöperators with them in the molding of religion and ideals. Religion is not a thing to be imposed from above. Only as people work together, is the truth of their convictions shared. Negatively this means that emphasis upon incidentals must be minimized: the presence of a United States flag, or the insistence that Western ways, as such, are best, is always a barrier to real service. Is it too high an ideal for the Christian Missionary that he be not an executive, but a fellow worker, that he have a minimum of self and a maximum of the generous mind of Christ?

Furthermore, work with Muslims is most effective through education. The people with whom we deal are in general of a very high mental capacity. In an educational institution where boys or girls of the different religions mingle with one another and with their teachers, there grows up that mutual respect and appreciation which must precede the exchange of ideals.

From our standpoint in the West, any useful work with Muslims demands a greater unselfishness than we have before shown. It is a splendid thing to have founded some American institution in the Near East. But a permanent institution, perhaps bearing the name of the donor, surely representing his country, administered by men over whose business dealings we have direct supervision, is, to say the least, a temptation to patriotic, sectarian, and personal pride. It is correspondingly a source of envy and even servility among those whom the institution is intended to benefit. It requires a deal more unselfishness to give money for work carried on largely by Arabs; and it demands far more of Christ-like character to work with rather than over teachers of another race. No doubt where the paternalistic policy has prevailed in the past, the change to a more helpful method must come slowly. But it must come, if the task is ever to be accomplished. In other words, we must give more freely, but we must be willing to tie fewer strings to the gift.

Finally, if Christendom is sincerely interested that Islam become more truly surrendered to God, Christians must wholly abjure the method of war. Here in the West, people who know nothing else of Islam accuse it of being a religion propagated by the sword. Unfortunately, that is partly true. *But in the East they say the same thing of Christianity, and they, too, are partly right.*

Some day, God willing, the West shall be fired with a new earnestness of full surrender to God; it is then, if, indeed, we are not too late, that the East shall first learn the true Love of Christ.

AFRICAN GIRL FLEES FROM FORCED MARRIAGE

This morning a girl appeared at our back door seeking advice and help about what to do to keep from becoming the wife of a most undesirable would-be husband to whom her father has sold her. The girl possesses a sturdy physique, most attractive to the black race, and is intelligent beyond the average of the native women. She is a pupil in our schools and has rejected the old customs.

Some years ago her heathen father was attracted by the inviting wages offered by the white settler, so left his home in the Reserve to become a squatter on a European's farm some miles from us. The task of moving is not at all difficult for the natives, as they tie up or put in large baskets, all their few earthly belongings, and wife and children balance them on their heads and away they go. The husband takes the cattle for which he has procured a Government permit to cross the boundary between the native reserve and the farming district. Soon they are very comfortably located in their new home which consists of a few poles, mud and grass, capable of being erected in two days and which at a distance looks very much like a little stack of hay.

Squatters are required to work only one-half time, for which they receive ten cents a day and two pounds of ground corn for food. The other half of the time they can roam at leisure, sit in their huts or bask in the heat of the tropical sun, which they thoroughly enjoy. If the black man has enough to fill his stomach, a place he can call home which keeps off the rain and protects him from the chill at night, he is quite happy and satisfied, as his wants are few and his needs less.

But the transplanting of this family occurred too late to erase from the daughter's mind the memory of her congenial schoolmates, her teacher and her books. Day by day she was faithful in accompanying her mother to the little plot allotted them for a garden and in wielding the elbow-shaped hoe with which their digging is done. Her mother taught her all the native customs, told her all their heathen folklore and endeavored to make sure the old adage, "Like mother, like daughter." But all the time her heart longed for school, for the association, with the pupils, her teacher, and the good words he read and taught them from a little book they call "Ivangeli" (The Gospels).

Knowing native customs, it did not come entirely as a surprise to her when she was told one day that she had been sold and on the morrow would be taken to her husband. "And who is he?", came the answer quickly and with intense interest. "Oh, you do not need to know," the mother quietly assured her. "I was taken to your father in this way and it will be all right." But she knows too well who have the most cattle—the eldery men and most of them polygamists. During the day a little sister whispers to her to whom she is to be taken —and he a man of twice her age who has already three other wives. How her heart sinks within her! The day seems so long; the sun sinks so slowly in the west; the food at the evening meal does not taste good; everything is dreary; there is nothing left to live for; death would not be unwelcome. The long shadows begin to creep out over the hills and presently night throws over all things its robe of darkness and all mankind hide away to their little huts to wait the dawn of that day she wishes would never come. Sleep has gone from her. What can she do? She remembers the long, crooked goat trail, the long grass, the forests, the rivers, the valleys, the hills, lying between her and the scenes of her former years near the Mission. She hears the night cries of the various prowling inhabitants of the bush; but what is life to her!

When all are sound in slumber she silently creeps to the reed-woven door, slides it back only far enough for her exit, and soon is in the darkness outside alone. The

(Continued on page 839)

With Christmas Greetings

BY ELIZABETH MARSH

For over two months the Young Friends Secretary has remained at home base, with only one brief but happy dash into Ohio to Van Wert Quarter of Indiana Yearly Meeting. Last week I again ventured forth and the experiences of the week spent in Cleveland were of such a nature that I believe you will be interested in hearing of them. I wanted to greet you all at this holiday season again, anyway!

In order to reach the meeting of the Interdenominational Young People's Commission on time Tuesday, it was necessary to leave Richmond Monday. So I took advantage of a stop-off between trains in Columbus to attend a Friends meeting held on the University campus. Representatives from the four Yearly Meetings of Ohio had been called together to discuss the compulsory military training situation in colleges of Ohio. Between twenty and thirty attended the meeting, and a profitable discussion, led by Rufus Kersey and Wilbur Thomas followed the general presentation by Wilbur K. Thomas. The question facing us was whether Friends should attempt to do something toward abolishing the compulsory feature of military training by themselves, or whether they should throw all their energies in with other agencies at work on the same problem. There are 39 Friends students and teachers in the Ohio State University. The feeling seemed to be that if opportunities present themselves for maintaining the peace testimony of Friends, they should be used, while every effort is made to co-operate with any other organizations working toward abolishing compulsory military training. The suggestion was made that Friends could profitably link their efforts with the many Mennonites and members of the Church of the Brethren who live in the state of Ohio. Beside being glad to be present at the meeting, it was a great pleasure to meet many Friends there I had long heard of, but had never met.

After the meeting the journey to Cleveland continued, and I arrived there at 8:30 Tuesday morning in time for the first session at 9. If you know no more than I did about what the Interdenominational Young People's Commission is, you will need some light. I will try to condense the knowledge I gained in several days into a few words. The Commission represents something over twenty denominations, and was originated about eight years ago primarily for the purpose of compiling a set of topics for use among all young people of all denominations, in an effort to coordinate to some degree the activities of all young American Christians. Since the group has never been an incorporated body, they have simply recommended these topics for use, and the United Society of Christian Endeavor has had them copyrighted. Every member of the Commission belongs to one of the two committees—the Topics Committee and the Committee of Program, Standards and Service Activities. Probably the most significant action taken by the Commission was that during the coming year, less emphasis will be put on the formation of topics, and more on the studying of life situations confronting Christian youth today. Already valuable data has been gathered on such subjects as: Young People and Social Life; Young People and World Peace; the Attitude of Young People Toward Reverence, Faith and Prayer; Choice of Life Work, etc. This type of work will be continued and increasingly emphasized in the coming year. You can perhaps appreciate something of the value and inspiration of meeting with leaders in Young People's work of so many different communions. We all lived in the same hotel where the meetings were held, so there were opportunities for personal interviews with nearly every leader there. This was the first year Friends had been represented in the Commission, and everyone seemed interested in the things we are trying to do, and *how* we do them. Few communions, of course, have as little actual organization as our Society does.

Immediately following this meeting, the National Field C. E. workers met in annual session, and being the only national field worker we have, among young poeple, I remained for this. In fact, most of the denominational leaders did, and many of the C. E. workers had been in attendance at the first meeting, so we had a generous and thorough exchange of ideas by Saturday. I find other denominational workers facing the same problem that we face: How keep ourselves closely linked with the C. E. work where we have that organization, and at the same time retain interest and support for our denominational work? I ask you who are using C. E. to help us in our own Society solve that problem. I can assure you after having talked with, and listened to the field workers in your various territories that they are interested in what you are doing, and are anxious to promote C. E. work through the regular denominational channels. By the way, I learned a good deal about the work a lot of you Christian Endeavorers are doing through these field men. Jack Huppertz from Texas said "I should say I do know your group at Friendswood. They are some of our best workers." And others have you spotted.

We were puzzled throughout the meeting with this thought: here are three organizations working in very largely the same field,—the International Council of Religious Education, the Interdenominational Young People's Commission, and the United Society of C. E. I soon learned that others have been puzzled for some time by that same thing and that efforts are being made to make the work of each group supplement that of the other groups, rather than overlap it.

While the time was quite fully taken with business meetings, there were several happy occasions of less serious nature. On Tuesday night the Near East committee entertained us at a banquet, and presented their work for our consideration. More attention was given it later in the week, and plans laid for the observing of Golden Rule Sunday. Thursday night we all entertained ourselves at a big banquet! It was the first time the Denominational and C. E. workers had all come together, and was a general get-acquainted occasion. Perhaps the crowning feature came Friday evening when the young people of Cleveland entertained us at a large church banquet. Not only were C. E. members in the city sponsoring it, but the B. Y. P. U.'s, the Epworth Leaguers, and all other young people's organizations helped to promote it. Perhaps some of you have not heard yet that the 31st World C. E. Convention is to be held in Cleveland next summer, July 2-7. It is, and I assured all the good folks there that we would have delegates! Will you help me back up that promise? Of course I knew you would when I made it! It is time now to be considering it, for hundreds of registrations are already in. I would appreciate being notified if you are planning to attend, or know of someone who is.

It was a pleasant surprise to have Mr. and Mrs. Homer Cox come up and make themselves known at the close of the supper. Homer Cox is pastor of our Friends Meeting in Cleveland. I had hoped to see more of them in Cleveland, but time was too occupied with meetings to make much else possible. Many waiting office duties called, so instead of staying through all day Saturday, I left at noon in order to get back by Sunday. Having thus shared the experiences briefly with you, I shall again retire into the oblivion of office work, and try to utilize the inspiration gained at those meetings in working out ideas that may be helpful to you.

CHRISTMAS GREETING 1926

BY HENRY COFFIN FELLOW

Hail thou Friendly friend of mine
I greet thee with Good Will
This Christmas tide,
And bid thee come, and drink, and dine
With me, and take thy fill
Of GOD'S own vintage of the Vine
That flecks my window sill.
Come, and abide.

Wichita, Kansas.

It is much easier to read divine judgments in what befalls others than to recognize our own sinfulness and our need to repent and amend.—H. B. GROSE.

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

THE CHRISTMAS SPIRIT

Turning the "mystic pages of memory and devotion" this Christmas eve, we linger over the oft-read story of the Babe of Bethlehem, the shepherds with their flocks, the angel's announcement to them and their haste to verify, their joy to discover what had been disclosed to them. Many things have been written since that auspicious occasion, having some bearing on its significance. Poets have sung of this event and writers of prose have portrayed the earthly beginnings of Him who has revealed in human form the Father of mankind and became the way to the life that is eternal, until we revel in lilting ballad and noble ode, in the haunting tales of Christmas lore that stir our spirits to devotion and to generous acts that make life Godlike and earth like heaven. Again, the season is upon us and we pause to reflect, in the light of a life to which has been added another year, which has reached another mile-stone, which finds richer, fuller significance in the Gift we gladly commemorate once more, thankful that Christmas is an affair of the spirit, to be appreciated by all people in every clime.

The effect of this spirit has been happily described for us by Dr. Gaius Glenn Atkins of New York. He says: "It rises upon us out of other spiritual climates than ours; it lights our sombre world with its own peculiar splendor; it brings with it unforgettable strains of celestial music and shining hopes and tendernesses. It softens our hearts. It suggests the power and the amplitude of the love of God come down to men for their salvation, the drawing near, as it were, of a holy and loving unselfishness. And so for a little, a strange new light lies all across our world." "The Day Spring from on high hath visited us."

We are increasingly conscious of this spirit as we reflect upon the meaning of all this for us and yield ourselves to its influences. The effect in the past is manifest and the claims for the present are vivid and compelling. The purpose is being revealed to each succeeding generation as possessing greater reach and deeper import than hitherto realized. While the birth of Christ inaugurated a new era in human history and was really the birth of a new race, the presence of God embodied in human flesh was designed to produce peace between men and their fellow men; between the opposing elements in men's own hearts, and between men and God. History, too, has demonstrated that when men are at peace with God, they will be at peace with one another. It is an affair of the spirit working itself out in the relationship of one heart to another, of mind with mind, and will with will, in a human brotherhood possessing a universal application. With the Christmas spirit in our hearts we should renew our allegiance to the Prince of Peace and pledge ourselves anew to promote by every means in our power the general peace of the world and keep up this spirit for three hundred and sixty-five days at a stretch that the gates of heaven may seem to open wider at the next Christmastide.

Man's spirit has its seasons; springtime comes in youth and the star of purity adorns the firmament. Prospects are undimmed by base desire or inordinate affection. Sweet influences radiate on fair and winsome lives and lead them to the place where the young child lay. While in maturer years Christmas illumination searches out the degree of our moral and spiritual attainments. "Warm affections, quickened intellects, fragrant dispositions are the products of a life freely exposed to the Dayspring from on high, and bedewed by the pity and the goodwill of Christlike compassions and benevolence." The Christmas spirit lures us onward to a more complete consecration that we may serve our generation more adequately by radiating that love and joy, by promoting that peace and goodwill which came to earth when Christ Jesus our Savior and Lord was born.

PROCESS OF STILLNESS

The approach of God to the imperfect soul of man is very gentle because it is the approach of the Almighty and of the Unseen. In the very nature of things it is subtle, and lacking in outward sensation. It calls essentially for the steady abstraction of one's mind from the outward to that which is inner, or beyond. It involves so definite a turning round of the self from the windows and the streets of life to "the Dweller in the Innermost" that the initial process must demand time. One discovers, however, that once the process of stillness is really begun, and one's strength is concentrated in its maintenance, the rate of momentum is very wonderful. Anyone who has been in a good Friends meeting for worship can testify to this as a real experience. At first the unaccustomed silence may seem irksome to the visitor, but if he is in earnest and cooperates with it, he quite suddenly discovers a strange quality in the silence—a quality of calm and weight—which deepens into a sense of overshadowing Presence, as though one had stepped quite definitely into the great spaces of Infinite Being. One can only describe the experience as similar to that of Elijah upon Mount Horeb when, after the thunder of the storm and the vivid sensation of the fire, he discovered God in "a sound of gentle stillness," in "a silence with a voice," an absence from self, which throbs with the Presence Divine. As a writer greatly gifted in things of the spirit has said, in giving direction for silent prayer: "Wait still upon God. Open your heart to him, let the light and warmth of his love flood your mind and heart and soul as silently as the flower opens itself to and drinks in the light and warmth of the sun and becomes itself truly beautiful, and thereby so rest in the conscious thought of your living union with him in Christ. In the silence you may sometimes come to feel as if the whole world were vibrating with the Presence and Power of God, with absolute peace and stillness, and yet with intense and ceaseless energy." For a little patience therefore, the worshipper who will practice silence seriously can gain a great reward.

—A. D. BELDEN.

GLORIFIED TREES

BY PARTHENIA NICHOLSON STUBBS

Oh, the joy in December! for behold my eye sees,
The glint and the glitter of ice-laden trees;
Secession of leaves and the soft autumn breeze
Have changed altogether the picture of trees.

The sentinels stately, that guard the old home—
These firs, ever green—say winter has come;
The soft tone hues which their brown cones shed
Are ready to be touched with the color of red.

They suggest to us always this time of the year,
That our hearts should be full of remembrances, dear,
For friends and for relatives, who are not near—
To send them a message of love and of cheer.

In choosing the message may you never forget
The meaning of giving and the why of our debt;
Remember the story of the Manger and Inn,
When the list of remembrances again you begin.

Put, in the message, your thought of that birth,
That Peace and Goodwill may abound on the earth;
The response that comes back will repay you twofold,
When the real Christmas story in your life has been told.

Indianapolis, Indiana.

I plead for imagination's subjection to ethical control, because without it the world of reason and of righteousness cannot be reliably appraised nor its real values appreciated.—S. PARKES CADMAN.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

FURNITURE SHIFTING IN COLORADO

Editor THE AMERICAN FRIEND:

Some time since I noted an ad by a storage firm of this city which read, "Keep moving, and when you move, use Turner's." Somehow I have been unable to get away from that thought as I have read thy article on "Shift the Furniture" in THE AMERICAN FRIEND of December 2. My wife and I both have much enjoyed that breezy, cheerful, smile-provoking article. Yet withal I believe we have been able to penetrate beneath the veneer of it and get to the solid, hard-wood argument upon which it is built. The furniture may be walnut or mahogany, or it may even be a soft wood. That is immaterial. We fathom there will not be many dusty corners, nor untried positions in the rooms or our lives if we "Shift the Furniture." The furniture may be our attitudes toward certain questions, or our bias on certain subjects. We desire to thank thee for even shifting the furniture of our mentality.

The storage company has a second motto which reads, "The world moves—so does Turner," and sometimes that becomes very applicable to the human heart and mind. Perhaps it needed just such an article as "Shift the Furniture," to help us at the close of 1926 to get a move on and shift things around a bit preparatory for 1927. There are two folks in far off Colorado who are going to do a bit of furniture shifting as a result of that soulful little message of thine.

ALFRED AND ANNIE YOUNG.

Denver, Colorado.

PEACE MOVEMENT IN THE WEST

Editor THE AMERICAN FRIEND:

On November 29 we were privileged to listen to an address by Doctor Lincoln Wirt, Western Secretary of the National Council for the Prevention of War, delivered in the Friends Church here in Newberg, to all the church members in the city; and to another next morning in the chapel of Pacific College, both presided over by President Pennington. We found them the most interesting and instructive that it has been our lot to hear. Dr. Wirt was a Red Cross worker at the front in France during the World War, and seeing its ravages and horrors, learned to hate war, and is doing all in his power to make another one impossible.

He told of his recent trip to the old world, of conditions there, how they are not only hungry for the necessities of life but are ready for right living, brotherly love and peace with all men. He asked us as patriots and Christians, members of the Quaker Church, to help make his kingdom come and his will to be done on earth as it is in heaven.

Dr. Wirt spoke of the aim as being to "Organize for World Peace; to support America's adherence to the permanent Court of International Justice, where disputes between nations may be settled on their merits without resort to armed force," and urged that we must organize and educate for world peace, training the mind of the coming generation by fostering in all schools good-will and friendship toward the peoples of other lands. Disarm the heart; eliminate hatred; stop the glorification of war. He showed how in the past the great changes had come, especially telling that religious intolerance had surrendered when intellectual freedom focused its strength; the shackles fell from human slavery when public opinion was enacted 4into law; the saloon bit the dust when an awakened National Conscience mobilized for action; women's rights triumphed when organized weakness defied prejudice and tradition; autocracy crumpled when a united democracy touched hands around the world; that the greatest enemy of man—war—remains to be conquered, but that war will cease when we learn that the world is a brotherhood, and that past victories were not to the strong but to the united."

His story of the conditions in Utah where he had been called recently by President Grant of the Mormon Church, to aid in the work of organization there, and where he found Mormons, Jews, Catholics and Protestants all ready to organize for real world peace and disarmament was most encouraging, and very strange as they had never been known to stand so strongly together on any subject before in the whole history of that country.

Friends must not lag behind any of these forces in the work as we have been taught for three hundred years of the rightfulness, necessity and godliness of peace. We have been trained all our lives to know that God's kingdom cannot come or his will be really done without brotherly love and peace coming also, and that we must help them to come into the world even as they are in heaven.

Let us as is our duty not only organize but do it immediately, even as we have against slavery, intemperance and other wrongs which have cursed the world, to do our bit in making the world the abode of our God and the home of peace and plenty among all the children of men. God grant it.

EDWIN H. EASTERLING.

Newberg, Oregon.

WHY CHRISTIANITY?

Editor THE AMERICAN FRIEND:

A fundamental Christian belief is the conviction that Christianity is the only religion capable of meeting the needs of the souls of men. Other religious cults of earlier times did not hold theirs to be the only ways of salvation. In fact, most of the cults or plans of salvation antedating Christianity recognized the adequacy of practically all of the others. It has been said that a religion lives and grows by the intensity of its belief in its own peculiar worth and power. Christianity has demonstrated the truth of this statement. While many other cults of earlier years have crumbled and decayed, Christianity has blossomed and expanded. Today Christians believe as did their progenitors, that Christianity is the only adequate faith. "There is none other name under heaven, given among men, whereby we must be saved."

This brings us to a problem which many have pondered with varying conclusions. If we say that Christianity is the only means of salvation, must we not consign all those adhering to other religions to the devil, as followers of his? This method was long used by theologians, its popularity probably being enhanced by its convenience.

Today Christians are taking another view of the matter. The newer view may be seen in the following statement. "The true Christian," says a well known student of the question, "cannot but look upon all religions as the expression of man's longing for God, and the method by which, following the best light he has, he attempts to find God and obtain his blessing."

How then, shall we explain this contradiction in Christian teachings?

Essentially Christianity is a life or a group of lives, guided and controlled by certain principles laid down by Christ, who revealed God to men as a loving father. We are told that God himself is love. Thus the teachings of Christ embody all the life prin-

Important Holiday Announcement

"QUAKER BIOGRAPHIES," Second Series, just published in five volumes, comprising twenty-five character sketches; some of them of striking interest. English and American Friends.

It is possible to offer these new books at prices much below cost. We suggest them as appropriate gifts.

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ciples implied by the term love. As a matter of fact, there is then only one name whereby we must be saved, and that name is love; a love which recognizes God as the source of its power. Therefore, if a man of a different religion has even a few Christian virtues in his life, and recognizes God as supreme, even though he has never heard of the man Jesus, has he not attained by what light he has, somewhat of real Christlikeness or Godliness? Very few of us who have studied his life and teachings from our youth, have many of Christ's virtues. We are prone to forget that after all it is not knowing about Christ that makes us Christians, but living according to his principles.

The answer to the query, "Why Christianity?" is implied throughout this entire discussion. We choose Christianity because we believe Christ was the most complete and perfect revelation of God that the world has known; because we believe that the fundamentals of life laid down by Christ are the fundamentals that must be used in every religion or tribe to most deepen and enrich the personalities and lives of men.

ROSCOE E. TRUEBLOOD.

Fall River, Mass.

ENGLISH FRIENDS AND THE COAL STRIKE

Several weeks ago an article in the Friends papers told of the serious situation in England due to the coal strike there and the relief work which English Friends were undertaking. The A. F. S. C. has been glad to forward to the Council for International Service a little less than $100 representing contributions from Friends in America who wanted to share in this work.

Recently Winifred Cramp, writing from the C. I. S. office, told us that the coal dispute seems to be no nearer a solution. "We have been having spells of intense cold, and our dependence upon coal has come much closer home to us. The ration of coal is one cwt. every two weeks, and sometimes one must wait a long time before it is delivered, as the demand is very great. It is also very expensive and one often sees small boys running down back streets with blocks of wood they have stolen from some pile where the road is being mended, when the watchman is not looking! Gas, of course, has increased in price and there is such a demand for oil stoves that the stores will not promise to deliver them within any given time."

The miners, determined that the Miners Federation shall not be broken, are prepared to hold out as long as they possibly can to avoid such a catastrophe. But both sides are realizing more and more that some new basis for negotiations is necessary, as the results of this stoppage are disastrous for so many industries.

The Industrial Crisis Committee of London Yearly Meeting is continually at work. Boot repairing centres have been established in South Wales, and over 38,000 pairs of children's shoes have been repaired, all by voluntary labor. Wherever there are Friends in the mining districts these have been encouraged to form committees for the distribution of relief in the form of food tickets and of clothes. The C. I. S. Warehouse department is very busy shipping out many bales of clothing.

Members of the Industrial Crisis Committee frequently visit the mining villages and return greatly impressed with the spirit in the villages where the people will do anything to help each other. They also speak of the great opportunity there for Friends, as much for spiritual as for material.

AN INVITATION

In response to an invitation from the committee on Religious Education of Indiana Yearly Meeting, the committees of the Yearly Meeting are planning a "Get Together Meeting" at Muncie on December 30, 9:30 A. M. taking lunch together at the church.

The forenoon will be spent in listening to the proposed programs of each committee. Twelve minutes will be allotted to each committee for this purpose and it is hoped that this program will come fresh from the committee, and will have a forward look. Time will be given for discussion.

The afternoon discussion will swing around "The Appeal of Quakerism." Six pastors will discuss different phases of this subject.

We hope each committee will plan to attend in a body, as plans will be made for each group to lunch together.

Any interested Friend will be very welcome, and it is especially hoped pastors will attend.

On behalf of the Committee on Religious Education, ANCIL E. RATLIFF.

HURRICANE RELIEF FUND

In response to an appeal appearing in THE AMERICAN FRIEND early in November, a total of $177.60 has been received by the Foreign Board treasurer to apply on the hurricane relief fund for Jaruco, Cuba. Recent word from Arthur Pain indicates that the damage to the Mission home and church property was greater than at first estimated and that more than $300 will be required to fit these buildings for occupancy again.

The Foreign Board again places this pressing need before Friends in the hope that there may be many more who will wish to add to the Hurricane Relief Fund. Will you not help us to close the year free from this indebtedness?

The men who have companied with Christ, who have sat at his feet and been taught the wondrous wisdom of his redemptive love, have been those who have done most for their fellows.—J. W. G. WARD.

HOLIDAY GREETINGS

From American Friends Service Committee, 1926

Throughout the United States there are hundreds of men and women who have contributed to the relief work which this Committee has carried on in war-torn Europe. Contributions made in such a spirit of love have been translated in terms of goodwill and Christian service, which from time to time find expression in letters of gratitude, such as this one which we are sharing with you at this season of the year.

It is a translation of a letter, addressed to Gilbert L. MacMaster, the Friends' representative in the Center at Berlin, and it has a particular message, not only for those who have helped further the work in Germany but for all who have shared and are sharing with us this interpretation of a better way of Life.

On behalf of the American Friends Service Committee,

WILBUR K. THOMAS,
Executive Secretary.

Philadelphia, Penn.

"Berlin, November 9, 1926.

"I wish to ask you whether the Society of Friends can distribute worn clothing which my 13-year-old boy has outgrown. The articles on hand are: suits, coats, and a few shirts.

"It would be a great pleasure to me if I could in this way express a small part of my deep gratitude to you. The Society of Friends has made it possible for my boy to receive Quaker food during the war, and, what I wish to express special appreciation of is the fact that you have distributed your gifts to the whole population without class distinction. At that time my boy was at the growing age and was, owing to the lack of food and money, very weak and sickly. Although his father was a physician, he could not help his state of under-nourishment, and who knows what my boy might be today if it had not been for the kind people who, during the hardest times, supplied not only my boy but many other children with a warm meal. How many children have been saved by them from the dreadful tuberculosis!

"In those days I accepted everything with joy and gratitude, but have never been able to understand how people who were considered our so-called enemies could be so noble-minded as to help us who were their enemies at that time. Today I know that Christ's great love unites us all and makes the people of all nationalities brethren in Christ. As soon as I shall be able to do so, I shall refund to you the approximate equivalent of the food which my boy received, so that the money may help other children.

"I cannot do it at present, but should be glad to know if I may send you the above mentioned clothes.

"God bless you!"

In heartfelt gratitude,
(Signed) Frau.....

QUAKERDOM · AT · LARGE

Moses Bailey, a member of the Faculty of Wellesley College, Massachusetts, and a well known member of New England Yearly Meeting, has been asked to direct the 1927 summer session of the American School of Oriental Studies at Jerusalem. He is planning to accept the invitation.

The World Fellowship Committee of the Penn College Y. M. C. A. is conducting a survey of the Friends ministers in Iowa Yearly Meeting on the question of peace and war. The results of a similar survey conducted among the ministers of Oskaloosa, Iowa, last spring, were very encouraging and prompted this larger effort.

Jesse W. Wilmore and Martha J. Hockett were united in marriage at Bloomingsport, Indiana, November 27, 1861, and celebrated the sixty-fifth anniversary of their wedding at their home in Whittier, California, in the presence of about fifty relatives and friends. Although feeling the weight of years, they are still deeply interested in the things pertaining to the kingdom of God.

Charles S. Crosman, an active and very dependable member of Brooklyn, New York, Friends Meeting, died December 18 of pneumonia. For some years he has very acceptably represented the Five Years Meeting as a member of the Administrative Committee of the Federal Council of Churches, and as Vice Chairman of the Committee, occasionally presided at its monthly sessions.

At its approaching annual meeting in January, the Board of Education of the Five Years Meeting is planning to discuss the question of the kind of preparation that should be provided to fit Friends ministers and pastors for their work. We have been asked to suggest that the Board will welcome brief statements on the subject from interested Friends. Communications should be in the hands of the Secretary, J. Edwin Jay, Wilmington, Ohio, by January 5 or 6.

The December meeting of the New England Branch of the American Friends Service Committee was held December 8, in Boston, at the Friends Headquarters, 14 Beacon St. The chief feature of the meeting was the presence of Anna Haines, who has just returned from her valuable work in Russia. The Committee has recently offered Quaker speakers to four hundred and fifty ministers in Greater Boston, and acceptances are coming in so rapidly that those organizing the work are becoming frightened.

Morton C. Pearson, who has served as Executive Secretary of the Detroit Council of Churches, during the seven years since its organization, has announced his retirement from that position at the end of the calendar year. He will become Superintendent of Extension Work for the Presbytery of Detroit. A contemporary religious journal says of him: "Dr. Pearson's service in Detroit has been notable and his going will leave a large vacancy. The vigor of his personality and the virile quality of his leadership have made their impression upon the vigorous and virile city in which he has been organizing the united Protestant forces."

Elizabethtown College at Elizabethtown, Pa., will act as hostess for the Conference of Pacifist Churches being promoted by three denominations, Brethren, Mennonites and Friends, to be held December 29-30. Sessions will be held in the college chapel while the dormitory and dining-room will provide for the accommodation of visitors at a charge of fifty cents a night and fifty cents a meal. Everyone is cordially invited, and arrangements for accommodations should be made through J. Z. Herr, Business Manager, Elizabethtown College, Elizabethtown, Pa. William B. Harvey, Alfred C. Garratt, Lucy Biddle Lewis and Frederick J. Libby are named among those scheduled for addresses at this conference.

For Christmas Giving and Winter Study

JESUS' WAY WITH PEOPLE . . $1.50

By Dr. Alexander Purdy

Dr. Purdy needs no introduction among Friends.

In this new book, he talks to youth in their own language. He challenges them to try out Jesus' approach to people in their own living.

"We," he says, "find it extremely difficult to be realistic and loving at the same time."

And again—"It has been so easy to state Jesus' way of life in logical and eloquent system, and so difficult to incorporate it with simplest relationship of daily living."

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Professor Edwin P. and Pennina H. Trueblood of Richmond stopped at Guilford College, North Carolina, for a five day visit while on their way to Florida. Some of his former pupils who have made quite a success at debating since they left Earlham College are in this vicinity and were happy to welcome him who gave them their start, and who as head of the public speaking department at Earlham College has proved himself to be one of the best debating coaches in the state of Indiana. One of these visited was C. C. Haworth, Superintendent of Burlington City Schools, who had debated on the Earlham team for four years and has since coached two teams which won the North Carolina debating championship.

Many Friends in this country and abroad know Pearl Stribling of "Friendship Village" (Earlham, Iowa) and many others know of her appreciatively. During her long shut-in years she has busied herself in making scrapbooks of various kinds, some intimate and artistic ones for her fortunate friends and others on current topics and matters of general interest. Recently the Curator of the Iowa State Historical Library visited her and was greatly impressed with the historical value of her books. The sequel was that not long after, he purchased six or eight of them which had to do with Iowa life and events, to be added to the State Library collections. Friends rejoice with her in this very practical recognition of the merit of her work.

The Park Avenue Congregational Church of Arlington, Mass., has been conducting, for the past few weeks, a series of meetings based on the well known line from Burns about seeing ourselves as others see us. Among the speakers were well known men, such as Rabbi Harry Levi. The six topics were as follows: as an Oriental sees his western neighbors; as an European sees his American neighbors; as a "New Negro" sees his white neighbors; as a Jew sees his Christain neighbors; as a Roman Catholic sees his Protestant neighbors; and as a Quaker sees "the rest of us." The Friends were placed in this key position, the local minister said, because "They have come to be considered as the most Christian of the denominations." D. Elton Trueblood, of Cambridge, represented the Friends.

Friends who have followed E. Merrill Root, of the Earlham College English Department, through the columns of the *Messenger of Peace* and THE AMERICAN FRIEND,

both in poetry and prose, will be glad to know of the steadily increasing recognition being accorded him, not only in America but abroad. In many anthologies whose editors have selected the best of each year's poetry, his work has been repeatedly included. The editor of the English magazine, *Poetry,* and head of the Empire Poetry League, has chosen five of our Friend's poems for inclusion in a volume of selections representing the best American poetry. Merrill Root contributes to many of the leading magazines of this country. An ardent pacifist, he comes of a prominent Congregationalist family of New England, he having been attracted to Friends because of their fundamental peace principles.

Civilization in the U. S. A. has evidently palled somewhat upon Fred Hoyt, at home at Wichita, Kansas, on furlough from East Africa. At any rate he recently responded to the call of the wild, and led a small party of Kansans, including another Friend, Dr. T. J. Carter of Wichita, on a big game hunt into the Lake of the Woods district of Canada. They had fine success and started back with three deer, one bull moose, and the head of another moose weighing nine hundred pounds—and then's when their troubles began. The chronicle as given in a Wichita paper reads like the perils of Paul. They and their guide were once lost in a blizzard and were snowbound on two separate occasions. The road over which they had entered Canada was impassable and there was no way back into the domain of Uncle Sam except over a half-mile railroad bridge on the Canadian National railway. Happily the Assistant Superintendent, who happened along, interceded with headquarters by telegraph, and as a result the bridge was closed to trains for fifty-five minutes to allow the hunters to make the crossing with their car. Little further trouble was encountered except from traffic-blocking crowds in towns, the big load of game attracting much attention.

NEWS OF OUR MEETINGS

The W. F. M. S. auxiliary of Amesbury, Mass., with a membership of twenty, sent Christmas boxes recently to Ram Allah, Africa, Tennessee, and Oklahoma, containing clothing, patchwork, books, dolls, games, handkerchiefs, cards, etc., at an estimated value of thirty-five dollars. Meetings are held monthly with programs of home and foreign missions alternating.

Everything going nicely at Lindsay, California, Friends Meeting, writes the pastor, Leanah Hobson. They have three Christian Endeavor societies all doing good work.

Under the leadership of George C. Wise, the meeting at Haviland, Kansas, is progressing and all lines of church activity are prospering, with attendance at the regular services increasing, especially at prayer meeting. The Sunday School is growing under the care of George Stites, the superintendent. The Quarterly Meeting recently held at Pleasant Plain was a time of refreshing.

Ninety members of University Church, Wichita, Kansas, have enrolled for a class in the study of Friends discipline with Herbert L. Huffman, pastor of the church, in charge. Helpful discussions bearing on the points of doctrine held by Friends have made all the sessions thus far very interesting, and have brought about a better understanding of some of the doctrinal statements which in the minds of some have been somewhat involved.

On October 21, it was the delightful privilege of some Portland, Maine, Friends to accompany Mildred E. White to South Durham, Maine, where she was to speak concerning missionary work in Ram Allah and various villages of Palestine. They were much pleased to find quite a large group of interested persons from the community at the home of Henry F. and Emma M. Newell where the meeting was held. Mildred White has the faculty of presenting her subject and experiences in a very impressive and interesting manner, employing vivid word pictures and native costumes very effectively. She had the closest attention of those present who manifested a deep interest in the work being accomplished in that remarkable land. The occasion also proved to be a time of congratulations to the host and hostess, who were to observe in a quiet way the sixty-second anniversary of their marriage on the following day.

Cherokee Quarterly Meeting of Friends was held at Seiling, Oklahoma, December 3-5, 1926, with a fine attendance even though the weather was a bit unfavorable. Bertha Stubbs Sumpter was present as the outside speaker representing the Mission Board of Kansas Yearly Meeting. Her messages were greatly appreciated by everyone. The Workers Conference, Friday afternoon, discussed with much interest and profit, "How Shall We Evangelize?" "Are Study Classes Useful?" "What is the Place of an Elder?' All of these questions brought out many fine thoughts. Sunday afternoon was given over to the Christian Endeavorers. Goldie Reed of Alva, Okla., who was recently appointed Field Secretary for Kansas Yearly Meeting C. E. Union, conducted a fine round table discussion after presenting the plans for the year in a very practical and helpful way. The next Quarterly Meeting will be held at Bethel near Burlington, Okla.

The Monthly Meeting at Dunn, North Carolina, reports the recording of Lela Lee Sills as a minister of the Gospel with the unanimous approval of the membership, after the usual course of procedure had been followed.

Charles S. White has accepted a call as pastor to the First Friends Church at Long Beach, California, and moved with his family to 620 East Ninth Street, last week.

Continued fall rains and impassable roads modified considerably the plans of Bear Creek Quarter in Iowa Yearly Meeting. The homecoming at Canby was a favored occasion and Charles O. Whitely's earnest message was much appreciated and also his appeal for an evangelistic campaign throughout the Yearly Meeting. The local meeting was divided into six groups early in October each to have charge of a Sunday evening service. On World Temperance Sunday, Mrs. Lester Orton of Adel, spoke on Prohibition and Peace in the light of observations gleaned from her trip to Europe. In the evening, Alfred Standing was leader of the group when the place of the layman in church activities was considered and two boys told of the part a boy may take. The superintendent of Peace in the Bible School, Bernard Standing, arranged for an Armistice Day program at the close of the school, November 7. The missionary Conference at Earlham was a time of inspiration. On Thanksgiving evening a church supper with a program was enjoyed. The closing service of the Sunday evening series, conducted on Endeavor lines, was a Christmas lesson on Peace and Goodwill. Much interest was aroused by these special efforts.

AN EVENTFUL PERIOD AT HAVILAND

The past three months have indeed been eventful in the life of Haviland Friends Meeting, Kansas. Beginning the first of September, with the coming of our new pastor, there has been one round of important and vital undertakings. Both the preaching and the response have been very encouraging.

On October third was held a Home Coming Day, consisting of graduation exercises in the Sunday School, which took the time of the Bible School and the morning worship hour. One was reminded of a real school

Special Offer to New Subscribers

New subscribers to *both* Friends Missionary Advocate and The American Friend may secure the two papers for one year for $2.35. The regular price of the Advocate is $.75, and that of The American Friend is $2.00. This offer will be open *only* during December 1926 and January 1927.

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commencement, with diplomas, speeches, etc. The most impressive part was when parents were invited to come forward and dedicate their children to the Lord, a number of mothers with babes in arms and several with others by the hand responded and in humility bowed before the Lord, the audience joining with them as these dear children were thus dedicated. One was reminded of another day when Hannah brought her son to the Temple and dedicated him to the service of the Lord. In the afternoon an open Meeting was held. Six persons had previously been spoken to, each of these to bring a five minute message, no topic being assigned. Three of them were young men. It was a searching time when from their hearts these brought the message they felt the Lord laid upon them. The freedom of the Spirit was very manifest in the prayers and testimonies of the people. At night a pageant of service closed the great day. The closing scene of the pageant found the participants grouped in three sections, those representing the service of the past under a banner entitled "We have served," the group representing present day service "We are serving," and the children "We will serve." About 75 persons took part.

On Thanksgiving night the pastor called all the men of the Church together in what he termed a get-together. As we sat around the tables partaking of a light lunch we listened to the discussion of the subject, "How can the Church men help the Schools," by representatives of the three local schools. It was an interesting meeting. It is the wish that more meetings of the same type be held in the future. November closed with Budget night when all the membership was invited to hear the explanation of the Budget, opportunity being given to pledge. A board with blocks of various amounts was before the people. It was inspiring and enthusiasm ran high as Friends took off the amounts. The pledges to date are running close to the total amount, $4250.00, most of it to be paid in monthly payments. The Spiritual condition of the Church is increasing in depth and God's rich blessing is upon us. The simple, plain truth as presented by our pastor, George C. Wise, is beginning to make itself felt. Not only does he preach but he has manifested his interest in civic affairs. He has ably assisted in the organization of the Week Day Religious School which is now running successfully in connection with the public school.

Our hearts are encouraged as we face the future, for with the enlarged vision we can see great opportunity ahead. We are very thankful for the increase in our Prayer Meeting, the attendance having averaged over one hundred the past three months.

The presence of Elmer Pemberton all day on Sunday, November 28, was greatly appreciated. He was greeted by large audiences. We are looking forward to the opening of revival meetings with J. Arthur Wollam as the evangelist. The meetings will begin with an old time Watch Meeting the closing night of the Old Year.

NORTH CAROLINA YOUNG FRIENDS MEET

The executive board of the Young Peoples Activities of the North Carolina Yearly Meeting met Thursday evening, December 9, in the basement of New Garden church at Guilford College for a banquet and business meeting. At this get-together, plans were discussed and formulated by the different officers and quarterly secretaries, which will be of great significance to the development and progress of the Society of Friends in North Carolina.

Mrs. Edith Hill Hendrix, secretary of the organization, stated in few words the effort Young Friends of North Carolina Yearly Meeting were making to get the Eastern Young Friends Conference at Guilford College next summer. There has been some objection to this plan by some of the northern Friends due to the fact that the Five Years Meeting will be held this summer and because of two or three more conferences that are to be held. The members of the board, however, appointed Charles Coble, who is president of the Young Friends Activities in North Carolina, to meet with a committee in Philadelphia during the Christmas holidays to definitely arrange for the conference if at all advisable.

The program for the year, which is to be carried out before August, 1927, was briefly stated by Byron Haworth, field secretary. Mr. Haworth stated that whether or not North Carolina succeeded in getting the Eastern Young Friends Conference she was going to have the greatest Conference for Young Friends ever held in North Carolina. Further, he stated that a progressive program was being planned. Not a quarterly meeting is to be held without a quarterly conference for the young people. New Christian Endeavor societies are to be organized. Agitation is to begin now for a bigger and greater conference in 1927.

President Charles Coble acting as toast master, effectively introduced the speakers for the evening. He also mentioned the need of an executive library to which all the officers might go for information concerning their tasks, and Miss Mary Osborne was appointed librarian. President Coble emphasized the importance of field work and stated that advertisement for the conference must begin immediately. He also urged that all the secretaries be prompt in answering all mail. A conference committee was appointed composed of Mrs. Hendrix, Byron Haworth, and Mildred Blackburn, to begin plans for the 1927 conference.

After the banquet a model quarterly conference was held in the main auditorium of the church given by the New Garden Christian Endeavor Societies.

WE ARE SORRY

In company with many other publications, THE AMERICAN FRIEND was misled into publishing the "Florida Orange" advertisement, which has recently appeared in its columns. "Acme Farms" proved to be a fraudulent concern, the promoters of which are now in the toils of the law. While sorry for having innocently subjected some of our readers to such misrepresentation we are happy in the reasonable assurance that no financial loss has thereby been suffered by any of them. BUSINESS MANAGER.

AFRICAN GIRL FLEES

(Continued from page 832)

cry of a hyena quite near causes her to stop and consider whether she shoud go back; but if back, back to what? A life of drudgery and devoid of any associations that would make for happiness. So she goes slowly on, finding the path, occasionally falling; but with a determination in her heart to better her lot or to go down fighting bravely, she presses on until the dawn forces her into hiding, either with friends or in the bush. Two days and she finds shelter near the Mission which is a veritable place of refuge for all such girls troubled as she is troubled.

A letter from the white man on whose farm her father is a squatter asks that we send the girl back to him, but we do not approve of such proceedings. And we are glad too that the Native Court, supported by the Civil Court is making distinctions, and the old native idea that "might makes right" is fast becoming obsolete.

We wish that we could tell you that this girl is now happily married to a man of her choice, but the last chapter of her story has not been enacted, so it is to be continued. Meanwhile she is quietly living in the home of her friends near here. We wish to ask you to remember in your daily prayers all such girls as this girl. C. FRANK AND BLANCHE A. CONOVER.

SALEM ON THE UP GRADE

Salem, Iowa, meeting is still on the up grade and looking forward to a great year for the Kingdom. About the middle of September the C. E. society, with the aid of the Congregational Juniors of Salem, entertained the County C. E. Rally. The weather was unfavorable but over one hundred sat down to a banquet on Saturday evening, following which addresses were given by Tom Fred Campbell, Field Secretary of Iowa C. E. Union, and Pattie Horn, the girl evangelist. On Sunday, the entire day was given over to the work of the C. E. Society. Several new members have come into the society, and it is doing splendid work although so young in experience.

Four new members have been received into church fellowship, so far this year. All the services of the church are well attended when weather conditions permit and much spiritual life is manifested.

A missionary program was given in the Sunday School, November 21. Gifts for a Christmas box to be sent to Alice Kennedy, of Jamaica, were collected, the children bringing gifts of dolls and toys, for the children of the school, while the older mem-

bers gave linen and other useful articles. The local Missionary Union presented a beautiful dress for Miss Kennedy. The pastor, Guy Harvey, followed the services with a stirring missionary sermon and pledges for the year's work were taken.

The pastor has just returned from helping at Quarry in a two week's meeting, resulting in a great spiritual awakening.

Our age is overburdened with a plethora of ephemeral literature and betrayed by speed without direction; its futility in spiritual research halts its progress everywhere.
—S. PARKES CADMAN.

BIRTHS

KELSEY—To Hadley H. and Estella Culver Kelsey, Wilmington, Ohio, December 15, 1926, a daughter, Alma Louise.

PETERSON—To Clarence and Lenore Peterson, of White's Institute, Iowa, October 25, 1926, a son, Harold Francis.

MARRIAGES

COX-NEWLIN—At the Friends Parsonage, Lindsay, California, November 25, 1926, Mina Newlin and Manly Cox. Leanah Hobson, minister.

DEATHS

FLETCHER—At Willits, California, October 31, 1926, Albert W. Fletcher, from a general paralytic stroke which occurred October 21. Born January 2, 1842, at Richmond, Indiana, he was the son of Samuel Francis and Elizabeth D. Fletcher, formerly prominent members of Indiana Yearly Meeting. He was buried at Green Valley cemetery near Forestville, California, by the side of his former wife, Elizabeth, a sister of his present wife, Mary Olive Peelle Fletcher.

HALL—At Lindsay, California, November 29, 1926, Kenneth C. Hall, in his 20th year. He was born at Azalia, Indiana, and was a student at Whittier College. Funeral services were in charge of Leanah Hobson.

MCCRACKEN—John S. McCracken, son of Hiram and Dinah Hadley McCracken, was born at Pleasant Plain, Iowa, October 16, 1850, and passed to his heavenly home, September 11, 1926, near Augusta, Kansas, after an illness of nine months. He is survived by his wife, Louisa Andrews McCracken, two sons, Nelson D. of Granada, Col., and Lloyd J. of Wichita, Kans.; three daughters, Mary B., former missionary in Cuba, Anna, a teacher in the State University, Lawrence, Kans. and Bertha, at home; also seven grandchildren.

MOON—At the home of his son near Emporia, Kansas, December 9, 1926, William Moon, son of John and Lavina Moon, in his 77th year. Born near Westfield, Indiana, he went with his parents to Kansas and in their home, two years later, 1860, Cottonwood Meeting was organized. He was a lifelong member of Friends and spent the greater part of his life near Emporia. In 1871, he married Charity J. Newlin and to them thirteen children were born, eight of whom survive him. His wife died in 1899, and two years later he married Lydia Webb who died in 1925. Interment in Cottonwood cemetery.

WILLSON—At the home of his mother near Stillwell, Indiana, December 1, 1926, Jay D. Willson, aged 42 years. Converted in early life, he joined Friends and lived a consistent Christian. He attended Cleveland Bible Institute but on the death of his father returned to assist on the farm. He was clerk of the monthly meeting, superintendent of the Bible school, the Bible class teacher and a trustee. His mother, two brothers and three sisters survive him. Interment in Salem cemetery.

NOTICE!

Having had authentic information that L. Everett Wibel, of Bluffton, Indiana, a Minister in the Ohio Yearly Meeting of The Friends Church, has made application to the Courts for a divorce from his wife, Mrs. Emma Wibel, we as the Evangelistic and Pastoral Board of Ohio Yearly Meeting of The Friends Church, do hereby give public notices of the withdrawal of our official endorsement of the aforesaid, L. Everett Wibel, pending investigation. Signed,

EVANGELISTIC AND PASTORAL BOARD,
Ohio Yearly Meeting of The Friends Church.
CHARLES J. CAREY, *President.*
CHAS. E. HAWORTH, *Secretary.*

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

LOS ANGELES, CALIFORNIA
First Friends Church, 950 West 17th St., at Toberman. Usual Sunday services. David E. Henley, Pastor; residence 1329 Toberman, phone Beacon 8650.

KNOXVILLE, TENNESSEE
Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavely, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

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